

# MEMMOIRS

## O F

# LITERATURE.

MONDAY, April 21, 1712.

I.

DE LITERIS INVENTIS Libri  
Sex. Ad Illustrissimum Principem  
THOMAM HERBERTUM  
Pembrokiæ Comitem, & Auctore  
GULIELMO NICOLS,  
A. M. Londini. Apud Henricum  
Clementem Bibliopolam, ad  
Insigne Lunæ Falcatae, in Cœmeterio  
D. Pauli. MDCCXI.

That is, *A POEM concerning the INVENTION OF LETTERS in Six Books. Inscribed to the Right Honourable the Earl of PEMBROKE.*  
By WILLIAM NICOLS, A. M.  
London. 1711. In 8vo. pagg. 385.

**T**HE Design of this Work is to set forth the Wonders of the *Art of painting the Voice, and Speaking to the Eyes.* Mr. Nicols has pitch'd upon a Noble Subject, to exercise his Skill in Poetry; and tho he is the First, who composed a Poem of this Nature, he has been very successful in his Attempt. He discovers a Copious Imagination; and his Work wants none of the Ornaments that the Matter is capable of. In order to give a just Notion of his Perfor-

mance, I should enlarge upon all the Parts of it; but to avoid too great a Prolixity, I shall confine my self to the most considerable.

I. Mr. Nicols begins his Poem with several Observations upon the Usefulness of Letters; and having mentioned the Opinions of the Ancients concerning the First Author of that Noble Invention, he believes it ought to be ascribed to our First Parent. He wonders, that while other Inventions have been celebrated by some Poets, this should have been neglected, and wholly laid aside; and at the same time expresses himself with great Modesty.

Pieriis intacta modis cano munera, donec  
Majori ingenio qui canet, alter erit.  
Forte aliis ansam labor inclyta signa canendi  
Carmine victuro præbeat ille meus.

Afterwards the Author shews how Letters were transmitted from one Nation to another; and then proceeds to treat of the Ancient way of Writing, and of the several Matters and Instruments used for that Purpose.

II. The Advantages arising from the Invention of Letters make a considerable Part of the II<sup>d</sup> Book. Mr. Nicols is very particular upon that Head, and what he says on that Subject is illustrated with many Historical Passages.

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III. In

III. In the III<sup>d</sup> Book he treats of far greater Advantages, that accrue to Men from Letters. He shews how by that means Kingdoms and Commonwealths subsist; how Laws, Covenants, Publick Treaties, and Estates are preserv'd; how Arts and Sciences flourish, and the History of past Ages is transmitted to Posterity. He gives an Account of the most admirable Inventions both Ancient and Modern, and compares them together. He is very particular in describing the Usefulness of History, and his Description is written with great Eloquence and Judgment. He further shews, how by the Help of Letters the Memory of Great Men, Famous for their Learning or their Military Exploits, is preserved to all Ages:

Sola hæc signa vetant ne nos oblivio carpat:  
Cætera cum pereunt, hæc monumenta  
(manent.

IV. Our Author shews, in the IV<sup>th</sup> Book, that the Invention of Letters is more valuable than any other Invention, because 'tis by that means that God speaks to Men, and that his Laws are preserved entire and uncorrupt.

Consulit signis Deus his mortalibus ægris,  
Ad cuncta his placuit sæcla futura loqui, &c.

Mr. *Nicols* takes occasion from thence to prove the Necessity of a written Rule, the Sufficiency of the Holy Scripture, and the Uncertainty of Oral Traditions. This Book contains a great deal of Excellent Theology.

V. In the V<sup>th</sup> Book, the Author celebrates the Invention of Printing, and shews the many Advantages which the Commonwealth of Learning reaps from it. He wishes it had been invented much sooner, because it would have prevented the Loss of many Excellent Authors, whom he enumerates. Mr. *Nicols* proceeds to give a short History of the State of Learning in all Ages: He mentions its Rise, Progress, Decay, and Restoration, which is owing in a great measure to the Art of Printing. He mentions and commends those Worthies, who with indefatigable Industry became the Restorers of Learning in these Western Parts of the World. Lastly, He shews how the Reformation was happily carried on by the Help of Printing, which could hardly

have been effected without it. The remaining Part of this Book runs upon the Advantages of Learning, and shews how Human Nature is ennobled and improved by Letters.

His sine qui vivit, non multum distat ab  
(illis  
Quæ ratione carent, totaq; morte cadunt, &c.

He answers the Objections against Learning, and very much complains of those, who murder the ancient Authors by their ill Translations. He ends with an eloquent Address to the Nobility and Gentry, wherein he wishes they would more and more apply themselves to the Study of the *Greek* and *Latin* Tongues, that they may be able to read the Ancients in their own Languages.

VI. In the VI<sup>th</sup> and Last Book, the Author having commended the Two Universities of *England*, (those Eminent Fountains of Learning) gives a just Idea of a Learned Man. This Character is very fine, and shews Mr. *Nicols* to be no Stranger to any part of Learning. The Famous Bishop *Fell* is the great Model, which he always had before his Eyes.

The Author concludes his Poem with the Just Praises of his Illustrious *Mæcenæ*, the Earl of *Pembroke*; a Lord, no less eminent for his great Probity and Learning, than for his Noble and Ancient Extraction.

This Poem is attended with Learned Notes inserted at the Bottom of each Page, and at the End of the Book. They contain a great many Particulars relating to the History of Learned Men, both Ancient and Modern; and will be of great Use to those, who are not provided with large Libraries. Besides, the Author has taken care to clear several Passages of his Poem in his Annotations, most of which are Philological, and adorned with many Curious Observations of *Greek* and *Latin* Writers.

What has been said is sufficient to give a general Notion of this Work. I proceed to take notice of some Passages of the Author's Poem, that the Readers may have a further Specimen of his Performance. Mr. *Nicols* having observed, that our Modern Languages are liable to great Alterations, is afraid the Works of the best *English* Poets will not be very lasting, and that their Fate in future Ages will be the same with that of *Chaucer* in our Days.

Nulla



Nulla diu vivent quæ vulgi condita lingua,  
Quamvis nec careant arte nec ingenio:  
At quæ Romano sublimia carmina felix  
Eloquio condas, secula cuncta legent.

Mr. Waller expresses himself to the same Purpose in the following Verses.

But, who can hope his Lines should long  
Live, in a daily changing Tongue?  
While they are new, Envy prevails:  
And as that dies, our Language fails.

When Architects have done their Part,  
The Matter may betray their Art;  
Time, if we use ill-chosen Stone,  
Soon brings a well-built Palace down.

Poets that lasting Marble seek,  
Must carve in *Latin* or in *Greek*:  
We write in Sand, our Language grows,  
And like our Tide, often o'erflows.

Our Author observes, that among the  
*Greeks* and the *Romans* Learning was never  
more flourishing than when they were most  
famous for their military Exploits.

Literulis nihil esse bonis conjunctius armis  
Agnoscat veterum qui leget acta ducum:  
Scilicet in populis quondam victoribus orbis  
Florebant semper literæ & arma simul.  
Tunc est Græcorum sapientia proxima cælo,  
Cum Persis victis Græcia jura daret.  
Tunc victrix omnes superavit musa Maronis,  
Roma triumphati cum caput orbis erat.

It will not be improper to observe, how  
Mr. Nicols expresses his Veneration for St.  
*Ignatius* in the following Lines:

A teneris placuit nobis Ignatius annis,  
Cujus scripta manent martyre digna Dei:  
Sic semper spirant Pietatem, semper amorem,  
Ingens Præsulibus scripta futura decus.  
Semper erit vindex Ignatius ordinis ejus,  
Supremum in sacris quem dedit esse Deus.

Here follow some of the Author's Verses concerning the Usefulness of the Art of Printing.

(Auctor  
Musa Typographiæ dic cætera commoda, &  
Literulis quantum profuit ille bonis.  
Muneris est ejus, quod magna volumina parvo  
Quilibet haud locuples nunc studiosus  
(emat;

Et quæ obscura prius scripta essent, vixque  
(legenda,

Nunc nitidis formis conspicienda placent;  
(O utinam inventrix artis Germania tandem  
Pulchrius excusos mitteret ipsa libros!)

Quæ pretio multos, aut mole gravare sole-  
(bant,

Nequaquam dominos nunc onerare suos;  
Atque manu scriptum quod erat prægrande  
(volumen,

Hac arte excusus forte libellus erit, &c.

Our Author appears very much concern'd  
for the wrong Education of young Gentle-  
men, and having shewed the great Danger  
of Ignorance, goes on thus:

(minoris  
Hoc inde est, patribus quod res jam nulla  
Constet quam natos erudiisse suos. (auri?  
Ut content, saltent, quid non impenditur  
Ut sapiant, obolum forte dedisse piget.

A loliis ipsi purgant, & sentibus arva,  
Dum sine cultura mens prope cuique jacet.  
Vos quibus ampla est fortuna, & sat nobilis  
(otii,

Patricius sanguis, quos decet ingenio,  
Non opibus tantum superare ignobile vulgus,  
Si Graias musas, Cecropias & opes  
Explorare piget, neve ulla cupido legendi est  
Ascræumve senem, Mæonidemve sacrum:  
Vos pudeat saltem linguam nescire Latinam,  
Qua victrix olim Roma locuta fuit, &c.

Mr. Nicols complains, that the imperfect  
Translations of the ancient Authors are more  
read than the Originals, and deploras the  
Decay of Learning in the following Lines.

Dii prohibete boni, ne tanta inscitia linguæ  
Græcæ & Romanæ regnet in orbe diu,  
Quanta per hos annos centum regnavit in illis,  
Qui jactant miseri stemmata sæpe sua,  
Et prope ubiq; suos, populo ridente, recensent  
Claros, quos ipsi non iunientur, avos:  
Dum non plus sapiunt, plus historiæ ve-  
(rustæ,

Linguarumve sciunt, quam sciat opilio!  
Qui pro vatibus ipsis, Virgiliumve Drydeni,  
Mæonidemve legunt, pessime Ogylbe, tuum.  
Quorum scripta legens quoties puer ipse vi-  
(derem

Quam male ab his yates esset uterq; habitus:  
Sæpe, Maro, dixi, quantum mutatus ab illo es,  
Romani quondam qui super orbis eras.



*Si te sic tantum voluisset vivere Caesar,  
Quam satius flammis te periisse foret.  
Tu quoque, Mæonides, cuius dedit inclita Musa  
Antiquis duobus non potuisse mori,  
Si sic scripsisses, potuisses sorte videri  
Non tam luminibus, quam ratione carens.  
Te nite, Alexander, tanto cumulasset honore;  
Sed te iussisset rex bonus ire foras.*

This Book may be consulted upon several Occasions; and therefore to render it more useful to the Readers, the Author has added to it Three Indexes. The First is a Chronological Table of the Ancient Authors quoted in this Volume. The Second contains an Alphabetical List of the Ancient and Modern Writers. The Third, which is very large and Methodical, concerns the Matters treated of in the Poem, and in the Notes. Whoever peruses this last Index, will be sensible of the Merit and Usefulness of the Author's Performance.

## II.

*An ESSAY concerning the Growth of Empiricism, or the Encouragement of Quacks. Wherein the present State of Physick in this Kingdom is fairly represented; with some Reasons for the Necessity of a Regulation in the Practice of it. Humbly offer'd to the Consideration of the QUEEN's MAJESTY, and the PARLIAMENT of Great Britain. By FRANCIS GUYBON, M. D. London: Printed for R. Parker, at the Unicorn under the Royal Exchange; and Sold by J. Morphew, near Stationers-Hall. 1712. In 8vo. Pagg. 84.*

**B**Y a Quack or an Empirick Dr. Guybon means any one, who undertakes to practise Physick, without having a previous Knowledge of several Things requisite to succeed in the Profession of that useful Art.

I A Physician (says the Author) ought to be skill'd in the Learned Languages, that he may understand the Writings of the Ancients and Moderns, which contain the Observations that have been made in former Ages. Such a Knowledge is the more necessary, because the Art of Physick is deliver'd in Greek and Latin Books, and because the Terms of Art can hardly be understood without the Help of those Two Languages.

II Natural Philosophy is the next thing requisite in a Man, who designs to be a Physician. For the Art of Physick being only Natural Knowledge applied to the Preservation of Health and Life; whoever intends to profess that Art, will find it necessary to consider the Human Body as a mere natural Substance, before he proceeds to consider it as an animated Being. Tho the Human Body, as an animated Being, is (strictly speaking) the immediate Subject of his Cure; yet he cannot well distinguish or understand the peculiar Properties of animated Substances, unless he knows the common Affections of Matter, that are to be found in human as well as other animated Bodies. From whence it follows, that a Physician ought to understand the general Properties and Affections of Matter, the origin and transitory Nature of Forms and Qualities, and how the Parts of a human Body, consider'd as a natural Substance, may be moved, before he enquires into the Affections observable in a human Body, as endued with Life. This seems to have been the Method, by which Novices were formerly initiated into the Art of Physick, as it appears from the Institutes of Galen, Rhases, Sennertus, Fuchsius, &c. and from this proverbial Saying,

*Ubi desinit Physicus, ibi incipit Medicus.*

The Author adds, That natural Philosophy is not only necessary to have a right Apprehension of the human Body, as a Portion of Matter, but also to frame a true Idea of Medicines and their Operations, as he makes it appear in the sequel of this Discourse.

III. The next Thing requisite in a Physician, is the Knowledge of the animal Oeconomy, or the Consideration of the human Body, as endued



endued with Life. The animal Body is a Machine; and as its Actions and Motions are the necessary Consequences of its Structure; so Diseases, and all their Symptoms, are nothing but Alterations and Disorders in it. From whence it plainly follows, that a Physician, ignorant of the animal Oeconomy, is altogether unqualified to set right the Machine which he undertakes to regulate. Dr. *Guybon* adds, that Anatomy, and the Doctrine of Fluids, are absolutely necessary to understand the animal Oeconomy, and takes notice of several other Things included in that Knowledge.

IV. Our Author proceeds to the fourth Thing, which he requires in a Man that will practise Physick, *viz.* Pharmacology.

1. The first Branch of it is the Knowledge of simple natural Medicines, that is, of the Substances themselves. Without such a Knowledge, a Man in his Practice must wholly rely upon those, who gather and sell Medicines; which is a thing of a very dangerous Consequence.

2. The second Part of Pharmacy, which a Physician ought to understand, is the Preparation of Medicines, both *Galenic* and Chymical.

3. He ought to know the Nature, Virtues, and Operations of Medicines; but he cannot attain to that Knowledge without the Help of natural Philosophy. Besides, unless he be well skill'd in the animal Oeconomy, and understands the Uses of the several Parts of the Body, it is impossible for him to know how, or by what Organs, or in what Regions, Parts or Juices, Medicines perform their Operations.

V. Dr. *Guybon* maintains that none can be truly qualified to profess the medical Art, but those who understand the general Nature, Signs, Causes, &c. of Diseases.

1. Whoever has not a clear Notion of the general Nature of Diseases, must needs fall into great Errors, and miscarry in the Practice of Physick. Whereupon the Author observes, that one would be tempted to believe, from the Proceedings of unintelligent Practitioners, that Diseases are separate Essences, which get into the Bodies of Men: Whereas by a due Consideration of their Nature it will be found, that they are only Changes or Alterations in the constituent

Parts of the Body, or different Modes of Indisposition in the same Body.

2. The Doctrine of the Signs both Diagnostick and Prognostick, is absolutely necessary to succeed in Physick. For as the Knowledge of the Diagnostick Signs will enable a Physician to distinguish Diseases; so for want of it, a Disease is frequently mistaken for, and treated as another. The Author observes upon this Head, that the better a Man understands the animal Structure and Oeconomy, the more he will be able to distinguish each Distemper. As for what concerns the Prognostick Signs of Diseases, that Part of the medical Art gains no small Reputation and Authority to the Physician; and therefore the Improvements that have been made in it, ought to be carefully collected from the Observations of the Ancients, particularly of the Divine *Hippocrates*, and from the Writings of the Moderns.

3. Dr. *Guybon* mentions, in the third Place, the Knowledge of the Causes of Diseases. No body can deny that such a Knowledge is highly necessary to a Practitioner in Physick; and therefore it were needless to dwell upon it.

From what has been said the Author draws the following Conclusions.

I. That Experience alone will not make a Physician. However tho the Theory of Physick be never so necessary, it would be useless without the Practice. Those two Parts are link'd together, and ought to be inseparably united. The Theory is the Guide of a Physician; and therefore (says the Author) "Quacks and Empiricks, who set out without either Light or Method, must undoubtedly prove stupid and erroneous Observators: It being indeed impossible that Men ignorant of the medical *Prærequisita*, should be capable of improving either themselves or the Art by their Experiences and Observations — How ridiculous then is the Folly of those People, who magnify an Empirical Experience, or cry up a Quack of whatsoever Figure or Fame, for a Man of Experience, which wanting a Foundation, cannot be of any real Use and Service either to himself or others!"

II. The second Inference of our Author is this, that since so many things are requisite



fire to qualify a Man for the Practice of Physick, 'tis not to be expected that he can get a sufficient Knowledge of those Things without much Time and great Labour. A raw and superficial Knowledge of Receipts and Medicines will never make him a good Physician: He must gradually advance through all the above-mentioned Foundations of the Art. And therefore (says Dr. Guybon) "it is very surprizing to consider what a vast Number of Persons there are, who would fain become Physicians without Labour and Study, and be saluted Sons of Apollo, without any manner of Right to the Title". Dr. Guybon calls them Pretenders in Physick, and says they are never to be trusted, *tho they had seen thousands of Patients, and ten thousand Prescriptions.*

III. It follows, in the third Place, that Quacks are altogether unqualified to exercise the Profession of Physick; because for want of a due Knowledge they cannot judge of Diseases, and must needs make improper, or dangerous and destructive Applications. The best Medicines frequently prove deadly, when administered without Judgment. A false Step, especially in an acute Disease, may be of a very fatal Consequence. The most celebrated Specificks (the Author instances upon the *Cortex*) daily prove ineffectual without a judicious and methodical Application. And therefore nothing can be more ridiculous, than to pretend to cure Diseases, even with the best Medicines, without knowing the animal Oeconomy and the Causes of Distempers. Dr. Guybon infers from these Considerations, that no Man can put a greater Affront upon his Reason, than by trusting an ignorant Pretender in Physick.

IV. Our Author maintains, That *the far greatest Part of the Practitioners in Physick do come under the Denomination of Quacks*, because they are not versed in the Learned Languages; because they never made any Search into the Collections of ancient Learning, and never perused the Observations of the Moderns; and because far from understanding natural Philosophy and the animal Oeconomy, they never learn'd Anatomy or Chymistry.

V. The last Inference is, That an Apothe-

*cary can no more be qualified for the Practice of Physick than any other mechanical Tradesman.* Supposing he understands the Virtues of Medicines (says the Author,) such a Knowledge will not help him to make a right Application of them. The Excellency of the medical Art consists in knowing what Relation there is between the Virtues of a Medicine and the Circumstances of a Disease; but a right Apprehension of this Relation can only be acquired by the above-mentioned *Prerequisites* to the Art of Physick. Dr. Guybon informs the Readers, *how the Apothecaries first crept into Houses, and introduced themselves into the Practice of Physick.* He is not for laying aside that Order of Men, who appear to him very useful in their proper Station; but (says he) when an Apothecary deserts his Station in the Shop, neglects the Business of his Trade, and runs about advising in all Distempers; he becomes an Empirick, and invades a Profession, which he cannot be supposed to understand. Lastly, the Author affirms, that there is no more Relation between the Business of an Apothecary and that of a Physician, than between the grinding of Colours, and the Art of Painting.

As for what concerns the Surgeons, the Doctor owns that they are not so forward to encroach upon the Profession of Physick; but he thinks that those who do it, ought to be reckon'd among Quacks and Empiricks.

Dr. Guybon proceeds to make some other Observations.

I. A Regulation in Physick appears to him highly necessary to prevent the Loss of her Majesty's Subjects. The Readers may easily guess what the Author says upon this Subject; and therefore I shall not dwell upon it. I shall only observe that he makes several judicious Remarks upon the Power of Nature for the Cure of Diseases, and believes it is better to trust to Nature than to an ignorant Pretender in Physick.

II. Another Argument, alledged by the Author, for a Regulation in Physick, is that the Encouragement of Empiricism will be very prejudicial to the Universities. Few Men will be at the Expence of sending their Sons to any of the Seminaries of good Literature and ingenious Education, if the Honours



Honours and Employments of a Faculty may be obtained without it, and if there is so little Distinction between a regular and an *Extempore* Doctor. The Author makes some other Observations upon this Head.

III. He undertakes to shew that the Art of Physick runs the Hazard of being destroyed by Quacks and Empiricks, unless due Care be taken to prevent it.

IV. The Author observes, that no Profession is so invaded with unqualified Pretenders, as that of Physicians. " 'Tis well known (*says he*) that Divinity and Law have their Palisadoes and Intrenchments; for who dare pretend in their Pulpits or Courts, but those who are fairly initiated according to Form and Custom? Whereas the Cobweb Fences of Physick are every day invaded; any broken Weaver, Taylor, Shooemaker, or Merry Andrew,

dubbing himself a Doctor *Extempore*, and setting up for an *Æsculapius*. So that Quacking and Ale-keeping are now-a-days become the last Employments, to which Men of decayed Fortunes apply themselves to get Bread". Thus the Hardships, that Physicians lie under, are a fourth Reason on which the Author insists to shew the Necessity of a Regulation in Physick.

To conclude, the Author having answered some Objections, humbly recommends,

1. " That the distinct Spheres of Physicians, Surgeons, and Apothecaries, be limited and specified: The Surgeons restrain'd to their proper Business; the Apothecaries confined to their Shops; and all Illiterate and Empirical Pretenders in Physick suppress'd.

2. " That a Provision be made for the Poor to have their Share in the best Advice and Medicines".

B O L O G N A.

M. Andrucci, Professor of the Greek Tongue, has writ a Dissertation upon two ancient Monuments lodged in the Gallery of Count *Marsigli*. The one is a Statue of an old Man, with two Greek Inscriptions that are very odd; the other is a Vow performed to *Æsculapius*.

*De incerto quodam Simulachro ac de Voto Melanthi, deque Asclepio cui nuncupatum est votum. in 4to.*

T U R I N.

DR. Lorenzo Terraneo, a Physician of this City, has found out new Glands in the Ureters of Men. They are the Seat of some Diseases, that have frequently proved incurable, for want of knowing those Glands.

*Laurentii Terranei de Glandulis universim & speciatim ad urethram virilem novis. Taurini in 8vo.*

P A R I S.

M. Harbert has put out the VIIth Volume of his *Dogmatical and Moral*

*Theology* for the use of the Seminary of *Chalons* upon the *Marne*.

*Theologia Dogmatica & Moralis, ad usum Seminarii Catalaunensis. Tomus Septimus continens Tractatus de Ordine, de Censuris, de Irregularitate, & de Matrimonio. Paris. 1712 in 12. pagg. 903.*

The Dispute about this Question, *Whether Burgundy-Wine be better than Champagne*, that was managed some Years ago by some Physicians with too much Heat and Gravity, has been lately revived, and treated in a manner suited to the Subject. Two Poets are engaged in that Dispute. Mr. Grenan, who is for *Burgundy*, has been the Aggressor by publishing an Ode in defence of that Wine. Mr. Coffin, who is for *Champagne*, has composed another Ode in answer to that. Mr. Grenan has presented a Petition to Dr. Fagon in *Hendecasyllabick* Verses, to which Mr. Grenan has opposed a Decree of the Faculty of Physick of the Isle of *Cos* in *Iambick* Verses. Mr. Du Hamel, a Norman, has enter'd the Lists in Favour of *Cyder*. Those Pieces are very much approved by the best Judge, of *Latin* Poetry.

A. Con-

A Considerable Work will be shortly publish'd by Father *Anselme Bandouri*, a Benedictin of *Ragusa*. That Work is entituled:

*Imperium Orientale, sive Antiquitates Constantinopolitanae, in quatuor partes distributae, quae ex variis Scriptorum Graecorum operibus & praesertim ineditis adornatae Commentariis, ac Geographicis, Topographicis, aliisque quam plurimis monumentorum ac numismatum tabellis illustrantur, & ad intelligentiam cum sacrae, tum profanae Historiae apprime conducunt. Opera & Studio Domini Anselmi Banduri, Ragusini Presbyteri ac Monachi Benedictini e Congregatione Melitensi. Parisiis, Typis & Sumptibus Joannis-Baptistae Coignard.*

That State of the Ancient Empire of *Constantinople* is divided into Four Parts.

The First contains Two Descriptions of that Empire; one of which was written by the Emperor *Constantinus Porphyrogeneta*, and the other by the Grammarian *Hierocles*. The First Description has been corrected from an Ancient Manuscript, and translated by the Editor, who has added Learned Notes to his Translation.

The Second Part, relating to the Government of that Empire, comprehends the Instruction of *Constantinus Porphyrogeneta* to his Son Prince *Roman*; that of *Agapetus* to the Emperor *Justinian*; that of *Basil the Macedonian* to his Son Prince *Leo*; that of *Theophilactus* Archbishop of *Bulgaria* to Prince *Constantin*, revised from the Manuscripts, and translated and illustrated with Notes.

The Third Part concerns the Antiquities of *Constantinople*, and consists of Eight Books, most of which have never been printed. The Four First Books were written by an anonymous Author, who dedicated his Work to the Emperor *Alexius Comnenus*. He gives an exact Description of that Imperial City; and as he is Three Hundred and Fifty Years more Ancient than *Codinus*, he is also larger. Father *Bandouri* has translated and commented that Curious Description. The Fifth Book of this Third Part contains a Chronology of an Anonymous Author, that is also translated and commented by the Learned Editor.

Father *Bandouri* gives us, in the Sixth Book, a Treatise concerning the Statues melted down by the *Larins* after the taking of *Constantinople*, which was written by *Nicetas Choniates*; a Description of the Imperial Tombs, different from that which *du Cange* publish'd only in Greek; a Description of the Imperial Palace by *Georgius Pachymeres*; that of the Church of the Holy Virgin built by the Emperor *Basil the Macedonian*, which was composed by *Photius*; lastly, a Supplement taken from *Codinus*, and from the Manuscripts of the King's Library.

The Inscriptions, that were to be seen at *Constantinople*, fill up the Seventh Book. Several Catalogues of the Emperors and Patriarchs of *Constantinople*, and of the Churches depending upon that Patriarchate, make up the Eighth Book, and conclude the first Volume. All those Pieces have been translated by the Editor, except some Epigrams of the Seventh Book.

The Second Volume is a Commentary divided into Eight Books upon the Works contained in the first, to which many Cuts and Maps have been added. The Editor has inserted in his Commentaries several Fragments, and some small Tracts of Greek Authors never before publish'd.

## L O N D O N.

A Pious Divine of the Church of *England* has lately publish'd a Book against those, who being contented with the Theory of Religion, neglect the practical Part of it. That Book is entituled,

*An Essay upon true Knowledge and a sound Judgment in Religion. By a Presbyter of the Church of England. London, printed for R. Smith in Exeter-Exchange in the Strand. 1712. in 8vo. Pagg. 488.*

The Author undertakes to shew, that a Man cannot be said to have a true Knowledge of Religion, unless his Life be conformable to the Precepts of the Gospel. He alledges many Passages of the Holy Scripture, and several Authors, to prove his Assertion, and confirms it by several Arguments. Besides, he answers the Objections that may be raised against it.

L O N D O N: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2 d.)